

whether by coming or not coming<sup>1</sup> (to the  
sacrifice);  
and may he who is of unequalled strength  
destroy, as  
soon as manifested, many opposing (evil  
spirits) and  
(hostile) *Dasyus*.

## SUKTA VII. (XXX.)

Deity, *Jtishi*, and metre as before

1. Again has INDRA increased (in strength) for  
vargair.  
(the display of) heroism: he, the chief (of all),  
the  
undecayable, bestows riches (on his votaries):  
INDEA  
surpasses heaven and earth: a mere portion of  
him  
is equal to both earth and heaven.
2. I now glorify his vast and ^wra-destroying  
(vigour): those exploits that he has determined  
(to  
achieve) no one can resist: (by him) the sun  
was  
made daily visible;<sup>3</sup> and he, the doer of great  
deeds,  
spread out the spacious regions (of the universe).
3. At-present, verily as of old, that act, (the libe-  
ration) of the rivers, is effective; whereby thou  
hast  
directed them on their course: the mountains  
have  
settled (at thy command) like (men) seated at  
their  
meals: doer of great deeds, by thee have the  
worlds  
been rendered stationary.
4. Verily it is the truth. INDKA, that there is no  
other such as thou, no god nor mortal is (thy)  
superior:  
thou hast slain Afl obstructing the waters, thou  
hast  
set them free (to flow) to the ocean.

<sup>1</sup> *Uti anuti* are explained *dgamancnz*, *andjamanena*,  
by  
coming or not coming: *sway am aijato andgaft) ajn*  
*sfotribkyo*  
*dkanamprayackcfikciti*, whether he have comci himself or  
not, he  
gives wealth to the praisew.

<sup>2</sup> That is, by *Indrcfs* breaking asunder the clouds.